

July 31
1930

1850

CENTENNIAL YEAR

1930

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"We believe that the holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a comforter and a witness bearer, that it brings things past to our remembrance, leads us into all truth, and shows us of things to come."—JOSEPH SMITH.

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Price One Penny

ECONOMIC ASPECTS OF L. D. S. ACHIEVEMENTS

ELDER STEPHEN L. RICHARDS
OF THE COUNCIL OF THE TWELVE

"HOLINESS TO THE LORD" inscribed over the door of a mercantile house and the word "Zion" incorporated into the names of banking and other business institutions indicate an unusual and significant condition in the business world of the twentieth century. The names of presiding Church officers set out and advertised as corporate heads and officers of large business enterprises call attention to a situation which has few if any counterparts throughout the country. Indeed, so completely have business and the church been divorced in recent years throughout the world generally, that the mere mention of religion in connection with financial affairs usually evokes only a sneer or smile of amused contempt. Religious principles, sentiment and dominance have long since passed in the world of secular affairs. With their passing, the church as the representative of organized religion has admittedly lost a great part of the vital influence that it once held over the lives of men.

It is more than "passing strange," therefore, that in this day our Church—the Church of Jesus Christ of Latter-day Saints—should boldly and frankly own, man and operate active, competitive business institutions. It stands out as peculiar as does many another feature of our Church work and organization, and

its real significance can be understood only by those who comprehend the underlying genius of the organization and mission of the Church.

We interpret the restored Gospel in terms of living. Our theology is not a mere abstract philosophy which has no application to life. Anything which contributes to the happiness, well-being and eternal good of man is within the province of religion. Since man's happiness is largely dependent upon his temporal welfare, the Church has never hesitated to interest itself in these temporalities. This has made the Church vital to its members. The Kingdom of God in the conception of the Latter-day Saints is ultimately to be a temporal as well as a spiritual kingdom, and the preparation which the Church makes for the establishment of the kingdom must of necessity contemplate material things. This view, however, is not in opposition to earthly government, for it is a cardinal principle subscribed to by all Latter-day Saints that the governments of men shall be supported and upheld by them. Then, too, the Priesthood as the presiding and directing power in the Church has always been charged with the responsibility of conserving not only the spiritual but also the temporal welfare of the people. This power is not exercised by compulsion, but by persuasion and kind direction. It has been a most potent factor in guiding the financial destinies of the people. Even direct revelations from the Lord have been given in these latter days concerning temporalities, and so much attention has been devoted by the Priesthood and Church organizations to the prosperity and financial welfare of the people that we have been charged by our critics with gross materialism in our worship.

INTEREST IN TEMPORAL WELFARE

They who have so criticized us, however, have not understood that this apparent materialism has been underlaid with a foundation of intense and sincere spirituality; that in the conception of a Latter-day Saint his material advancement is but incident to and necessary for the accomplishment of his chief purpose in life, which is to promote the work of God and win for himself exaltation in the celestial kingdom. All of the means and property which the Church or its members accumulate are in the true conception of things to be regarded as trustee assets to be consecrated and devoted to the establishment of the kingdom. It is not expected that all of a man's property shall be turned into the treasury of the Church for official distribution. He is expected to be a steward of that portion which is left in his custody and discharge his stewardship always with respect to the objectives just mentioned.

So, with these understandings on the part of our Church as an organization and its people individually, it is not so strange that from its earliest days the Church has sought to make every

contribution possible to the temporal welfare of the people and the communities in which they live.

Its contributions have consisted not alone in the advancement of money, but also in bringing to the people inspired direction and counsel with reference to their needs and problems and a spirit of cooperation and organization which have been invaluable in meeting the situations with which they have been confronted. This direction and cooperation and the spirit of deferential obedience to the Priesthood have been chiefly responsible for the well-merited reputation of our people as notable colonizers and empire builders.

CHURCH AND INDUSTRY

It would be impossible within the scope of this brief article to even name the many projects of a secular character to which the Church has made contribution. There is scarcely a single phase of the economic and commercial development of the country wherein its members have resided which has not been touched and directly influenced by it. The members of the Church for the greater part of its history have lived on the frontier. Ever pushing and being pushed westward from the Atlantic seaboard, they have constantly been confronted with the problems and hardships of the pioneer. The Church as an organization has been their sustaining friend, giving infinite aid in the making of roads, the building of bridges, the construction of reservoirs, ditches and canals, comprising extensive irrigation systems, the stocking of farms and ranches and the acquisition of the land itself, the establishment of stores, factories, mines, banks, insurance companies, lighting plants, water systems, railroads, commercial buildings and substantially every other activity and enterprise involved in the economic development of a country and a people.

Almost any one of these items would furnish an interesting theme for study and exposition in relation to the participation of the Church therein. A volume, for instance, could be written on such a subject as the contribution of the Church to irrigation, or to the beet sugar industry. How engaging and romantic would be an account of the organization, operation and decline of the old silk factory in Dixie! I never pass the remnants of the old mill but that my imagination is stirred and thrilled at the courage and audacity of such a project when the country was so new and forbidding.

Some day I think these interesting stories will be written and published. When they are, they will recount a record of achievements and a genius for organized, cooperative helpfulness in the economic life and struggles of a people and a country, the like of which has never before been set out.—*Improvement Era*, April, 1930, pages 393-4.

AFTER ONE HUNDRED YEARS—1830-1930

SYLVESTER Q. CANNON, DAVID A. SMITH AND JOHN WELLS

PRESIDING BISHOPRIC OF THE CHURCH

“What is the best religion? That which (1) acts most powerfully as a spur to energy, and (2) directs that energy most productively.”

From the human and ordinary viewpoint, the inception of “Mormonism” on April 6th, 1830, was anything but impressive. A group of six young men met specifically to form a church organization. Others were present to witness that humble beginning. It took place at the home of a substantial farmer, Peter Whitmer, in the beautifully located township of Fayette, between Lakes Seneca and Cayuga—two lovely “finger” lakes in western New York State.

But from another standpoint this gathering was charged with potent meaning. Of the six men chosen to inaugurate this organization, three had beheld and received instructions from heavenly messengers, and all had seen and handled the metallic plates containing the engravings from which the Book of Mormon had been translated. One had received the visitation of God the Father and Jesus Christ the Son; had been empowered to translate the ancient engravings; and had been charged with the responsibility of organizing the Church. Two of these men had received ordination to the Holy Priesthood under the hands of celestial beings. So there was no chance or accident in this gathering.

OUTLOOK A CENTURY AGO

There were few in sympathy with this movement at that time. Already prejudice and persecution were in evidence. Could anyone at that date have viewed with human judgment the future of the organization during the next decade, he would have declared that it could not endure the trials, hardships and mob violence which it was to suffer. Yet, in spite of all the difficulties which it has had to meet, the work has moved steadily forward. Men have supported it, and men have opposed it. But a Power higher than man has sustained it.

From a few believers in a pioneer section of New York State, the membership has grown by hundreds of thousands until today it numbers approximately seven hundred thousand members. They are to be found in all states of the United States, in Canada and Mexico, in the Polynesian islands of the Pacific, and in nearly all civilized nations of the world. The Church has a healthy growth of membership. It has not lost its humility of spirit. It maintains fully its self-respect. It has absolute confidence in the divinity of its doctrines. It is still pioneering—not so much on

the frontiers of the country as in the progressive spirit and ideals which go hand in hand with a divine doctrine, adapting itself to the changing conditions of civilization without sacrificing the fundamental principles of truth with which it is endowed.

During the century of its existence, the Church of Jesus Christ of Latter-day Saints has exercised a most stimulating and helpful influence upon the lives of its adherents. The acceptance of this faith has led them to control their appetites and to exercise wisdom in the care of their bodies; to give liberally of their time and means for the welfare of their fellowmen; to become pioneers, colonizers and community builders; to rise through education to a higher plane of understanding of material and eternal things; to resist the moral temptations common to the world and develop high moral standards; and to learn to work together for the mutual progress of the whole.

It is true that there is not the wealth among the Latter-day Saints to be found among various other communities. Neither is there the abject poverty and squalor to be found elsewhere. There is probably greater equality of circumstances among the "Mormons" than any other organization or community of equal numbers. And there is doubtless greater willingness to help one another in distress by personal effort than among other groups.

RESPONSIBILITY REGARDING UNFORTUNATE

Early in the history of the Church the welfare of the poor was stressed. The purpose in view was that they should become independent and thus be able to aid in the material as well as the spiritual development of the whole. Idleness was condemned. It was declared that, "he that is idle shall not eat the bread nor wear the garments of the labourer." Rich men who do not give of their substance for the poor are rebuked. Poor men who are greedy, envious and lazy are likewise reprov'd.

The whole spirit and effort of the Church charity organization is to help people in need to become self-supporting. Through the ward bishoprics and Relief Societies, a remarkable work of organized charity has been carried on with no overhead expense. In the Church, every penny donated for charity goes directly for the purpose intended. Relief Society workers are constantly being trained in the essentials of social welfare, in sympathy and judgment, in order to be most helpful to the ward bishoprics in relieving distress.

Because of the application of the various principles above mentioned to the lives of this people, our system has been called "material" and "practical," as against the "spiritual" and "theoretical" principles of other faiths. While it is true that there is much materiality in the influence of this work, yet there is a deep and abiding spiritual force that stirs its members to productive action.

All members of the Church are encouraged to observe faithfully every principle as true and divine. Yet it is recognized that every member is possessed of free agency. If he does not choose to conform to any doctrine, he is not placed in jeopardy of his fellowship, unless his actions are such as to bring serious reproach not only upon himself, but also upon the organization as a whole. For instance, the Word of Wisdom advises as to the proper use of foods, and the avoidance of the use of narcotics and stimulants, in order to promote bodily vigour and mental development. If every Church member had wisely observed this divine instruction, the community health standard would doubtless have been higher than it is. Yet the carefully kept records of Church membership show how benefits are derived from the observance of these rules.

VITAL STATISTICS

The average death rate throughout the Church from infancy to old age is 7.5 per thousand, whereas the average for the registered area of the United States exceeds 11.4, or 52 per cent. more. When analysis is made of the various causes of death, still more interesting information develops. In the case of deaths from cancer of all kinds, the Church record for 1927 was 46.5 per hundred thousand as compared with 95.6 for the average of the United States. Now, it has been determined that the use of stimulants and narcotics is causative of cancer development. Again, in the matter of deaths from nervous diseases, the Church rate was 51.7 as compared with 116.0 for the United States average. In this instance, also, it is recognized that the use of certain stimulants injuriously affects the body. Also the infant mortality rate throughout the Church is 40.3 deaths under the one year per thousand live births, whereas the United States average is 65, or 61 per cent. higher.

From the very beginning, the Latter-day Saints have been community builders of a superior type. From the first movement of the Church in New York to Kirtland, Ohio, up to the present development, every step has been marked by progressive, fruitful results. Had Joseph Smith not be interfered with, he would have built an outstanding city at Independence, Missouri, based upon the best practices of present-day city planning. He had already planned a city there with streets eight rods wide, uniform setbacks for residences, a civic center, etc. Nauvoo was converted from a swampy, undesirable section to become the finest and largest city in Illinois. The substantial, well-designed, colonial homes, fruitful fields, fine streets, water front, temple-crowned hill, and various public and church buildings, all added beauty to the plan. The community development of the entire intermountain region is too well known to require description. The energy and staying qualities of Church members as colonizers

are recognized to-day as very desirable. The boldness of the industrial undertakings of the early settlements of Utah is striking. When it is remembered that in those pioneer days such products as paper, silk, woolens, cotton cloth, iron and glass were fabricated, as well as other more common commodities, it is realized how truly home industry was practiced.

By the donating of their time and means for the welfare of their fellowmen, the Latter-day Saints have acquired, in a large measure, the spirit of service, which means so much in community welfare. They have traveled far and wide at their own expense to make known to others the value of the principles they have espoused. Whether through their efforts, or otherwise, there has, nevertheless, been a marked change for the better during the past hundred years in the spiritual conceptions and attitudes of the civilized world. Then, through the donations made, the extensive building of churches, temples, and other community buildings has been made possible. The observance of this principle of tithing has promoted greater financial integrity and honesty on the part of those obeying this law.

The influence of "Mormonism" has helped men and women to resist moral temptation and maintain clean lives. The sacredness of marriage and the responsibility of parenthood have been stressed as fundamental principles. The Latter-day Saints realize that children born to parents who have married with real love in their hearts, prove to be a cementing bond. Further, the solemnization of marriage for eternity, as well as for this life, in the temples, makes for a higher appreciation of that sacred relation.

(Continued on page 554)

CENTENNIAL YEAR

HAIL to thee, hail Centennial year!
 We welcome thee from far and near.
 Our cup of joy is brimming o'er;
 The Gospel spreads from shore to shore.

This is the year for grateful praise,
 For joy bestowed, for happy days,
 For thanks for all we have received,
 For wondrous help in time of need.

One hundred years of faith and prayer,
 By men with power to do and dare—
 The Gospel banner is unfurled,
 Proclaiming peace to all the world.

One hundred years have passed away;
 Will Satan win? We answer, Nay!
 We hold the keys of heavenly power,
 Our strength and shield in danger's hour.

GEORGE JENKS.

THURSDAY, JULY 31, 1930

EDITORIAL

ENDURANCE

RECENTLY, two brothers, Kenneth and John Hunter, flying their second-hand plane, the *City of Chicago*, broke the endurance flight record by remaining aloft 553 $\frac{3}{4}$ hours, far surpassing the old record of 420 hours. The necessary re-fueling and replenishing of food supplies were accomplished by two other brothers of the same family, Albert and Walter Hunter, using another plane. A sister, Irene, supervised the cooking.

This endurance flight was primarily a contest between the pilots on the one hand and the machinery of the plane on the other. The failure of either would end the flight. The strain upon the plane was great. Constant operation would eventually break down the motor. But the exhaustion, the mental fatigue of the fliers was beyond the imaginings of those who have not undergone such experiences. For three weeks they heard the steady roar of the motor; their ears hurt. They became cramped from their lengthy confinement. They became tired and weary; the nervous strain was terrific. But in this case, human machinery triumphed over metal mechanisms. The flight ended when the plane was brought to the ground after engine trouble had developed.

The following is quoted from the *New York World*:

A cigarette company offered the Hunters \$10,000 (£2,000) to endorse its brand. They turned it down with the remark: "We do not smoke cigarettes."

Sister Irene revealed this morning that it is not coffee that has been going aloft for twenty days in the containers, but milk and orange juice. Coffee men came by the scores to find the brand of coffee the boys drank, only to learn they drink no coffee.

Money is a great temptation; it took courage to refuse large sums offered for their endorsement of certain brands of coffee and tobacco, which in the opinion of many is a mild form of bribery. But above all, these young men should be commended for their stand in regard to coffee and tobacco.

The brothers needed the use of every mental and physical faculty to accomplish their aim. The possession of good judgment to make quick decisions was a necessity; immediate action was also needed to meet emergencies which constantly arose. Even the work of re-fueling, which took place two hundred and twenty-three times without a failure, was very intricate. Each

plane had to fly at the same speed, one a few feet above the other, wavering neither to the right nor to the left, for a considerable distance. A mistep might mean disaster.

Nicotine, as a nerve-soother, not only brings a reaction, but lowers appreciably mental efficiency. Coffee, while being a temporary stimulant, also carries with it a reaction which drains the physical stamina of the indulger. Coffee and tobacco, while perhaps giving momentary relief from strain, will in time cause complete breakdown under conditions similar to those attendant endurance tests. These are not theories, but proven facts which have been repeatedly demonstrated.

These young men, of their own choice, avoided such handicaps. But they not only shunned those things destined to lower vitality, but incorporated in their diet such things as would add to their efficiency. These factors contributed greatly to their success. This is only another practical application of the revealed word of God as contained in the Word of Wisdom.

WILLIAM D. CALLISTER.

JUNE AND JULY, 1830

THE months of June and July, 1830, were filled with important happenings.

The first conference of the Church was held in June, probably on the 9th. Ninety members were present, also a large number of believers and sympathizers. Several ordinations took place, and shortly after, David Whitmer baptized eleven persons. Much preaching and missionary work followed.

In the month of June, the first chapter of the Book of Moses was revealed. It tells of the call of Moses to lead Israel from bondage; and sets forth the doctrines relating to the eternity of God, the office of Christ as the Saviour, the creations of God, and the purpose of the Lord in His creations.

In July, three important revelations now contained in the book of Doctrine and Covenants were given to Joseph. The first, Section 24, encouraged those engaged in the work of the Lord and enumerated special commandments for Joseph and Oliver Cowdery. Section 25 was a revelation for Emma Smith, the wife of the Prophet, and for all womanhood. Section 26, of only two verses, reaffirms the principle of common consent, fundamental in the Church of Christ.

Persecution raged throughout the two months. The Prophet Joseph Smith was arrested for "preaching from the Book of Mormon, and setting the countryside in an uproar." After a severe trial, Joseph was freed of the charge only to be rearrested by officers from another county. He was again found not guilty. At these trials, the Prophet's character was thoroughly investi-

gated, and witnesses who knew him well, and not in any way connected with the Church, testified as to his integrity and purity.

AFTER ONE HUNDRED YEARS—1830-1930

(Concluded from page 551)

The record of Church marriages is 14 per thousand as compared with 10.6 for the United States average, or 32 per cent. higher. In spite of the worldly trend toward divorce, the divorce rate of Church members is 55 per 100,000 as compared with 136 for the United States average, or 40 per cent. of the latter. The divorces following temple marriages are only about one-third of the total Church divorces.

Comparative evidences of health and morality on the part of parents are indicated by the stillbirth rate. No records have been kept by the Church of this nature, but Utah and Idaho, where most of the Church members live, show the lowest records in the United States—2.4 per 100 live births as against 3.9 for the United States average, which is 62 per cent. higher. Further, in the matter of illegitimate births, Utah and Idaho are again the lowest, each showing 8.7 per thousand births as compared with 28.0 for the United States average. This latter is over three times as great.

The Latter-day Saints recognize the Fatherhood of God and the brotherhood of man. They stand for liberty consistent with the rights of others. They are opposed to any spirit of interference with the rights, life or liberty of others. In their hearts is no spirit of warfare or contention with their fellowmen. They have been taught to renounce war and proclaim peace. They uphold the constitution of the nation and the state. They submit to the civil laws of the governments under which they live.

An interesting phase of Church government not often encountered is the system of courts. These are employed only as a last resort in cases of transgression of moral laws, or serious infringements of Church doctrine. Such courts are without fees or attorneys, and the rights of the accused and accuser are fully protected. There are no expenses and no technicalities. Justice and equity are the purposes sought in every instance.

Finally, at the threshold of the second century of the Gospel restoration, the Church looks forward with faith and confidence in its mission to promote righteousness, peace and joy among men.—*Improvement Era*, May, 1930, pages 475-7.

TRUTH is the rock foundation of every great character. It is loyalty to the right as we see it; it is courageously living our lives in harmony with our ideals. It is always power.

HURDLES IN RELIGION

ELMER PETERSON

A FIRM and abiding belief in the divine nature of religion is not easy to obtain or to hold. It is probably not the design of the Almighty that it should be easy. If we are to judge by the history of persecution throughout the entire past, the majority of the revealers of divine law and truth have been compelled to suffer martyrdom. When we ponder over the misery, heart-aches and bloodshed which a living faith in the Divine Decree has occasioned, it is not difficult to understand that in the past such a belief was not easy to maintain. Nor was the situation different when divine law and authority were revealed through Joseph Smith. Perhaps no people in history have been called upon to suffer greater insolence, atrocity and privation in the maintenance of their beliefs than did the early adherents of "Mormonism."

In all history, however, persecution has acted in the capacity of a cleansing, purifying, and extracting agent. There are hundreds of instances in which the tarnishments have been of such a nature that its scouring properties have had little or no effect, as in the cases of indifferent, careless members of the Church, as well as of apostates and excommunicants. But on the other hand there are many whose characters have been purified by it—the Peters, Pauls, Joseph Smiths, Wilford Woodruffs, whose souls at the last stood out spotless and white as the glistening snow. So we may ascribe to persecution, at least partially, the function of being a purifier and extractor of those superior beings who can withstand its terrible barrage.

I have said that in the past it has not been an easy matter to maintain the proper mental attitude in regard to the revealed plan of salvation. But what of the present and future? Are we to assume that, because of the cessation of actual physical and mental persecution, our lot will be easier and the matter of being able to live the Gospel will be simplified? No, I think not. For, while persecution has all but ceased, the forces which now challenge our faith are more subtle and insidious. As examples, the theory of evolution, whether right or wrong, has removed from the vision of a great many people the halo which surrounded the advent of men upon the earth and the doctrine of special creation; also behaviouristic psychology and determination and the psychological explanation of religious phenomena. These, whether right or wrong, are causing a significant change in the religious thought of the world. As a specific example I quote the following from the *Review of Reviews*, August, 1929, taken from an article written by Eugene L. Fisk, M.D. :

Even the germ plasma supposed to be inviolate has been opened to

scientific influence, and in such higher animals as the frog and the bird reversibility of sex has been attained in the laboratory. Truly, next to whether an individual shall be a dog or a man, the most important question of heredity is whether a human being shall be a man or a woman. No reversibility has yet been attained in so high an organism as man, but the principle having once been demonstrated for living organisms, we may assume that it is simply a lack of knowledge that prevents a similar accomplishment in man.

It is not difficult to see that the ability to change the sex of the human being at will could have a far-reaching effect upon our beliefs in such a principle as pre-existence. No matter how divergent our beliefs might become, they could in no way alter the reality or the unreality of such a principle, any more than our opinions concerning the characteristics of Divine Nature could in any way alter those characteristics. But it would affect the faith of numerous people in this respect.

This is merely an indication of those many things in modern learning which challenge the faith of us all in religious precepts and concepts. Religion cannot compete on a scientific basis with other subjects of investigation, because its principles cannot be weighed on a pair of scales, nor can its manifestations be analyzed as can a sunbeam, that reveals the various elements which cause each particular shade or colour. Therefore, the element of faith is constantly required and cannot be eliminated. The only means religion has of proving its validity, truth and divinity, is to surround itself with evidences of its lofty influence. This has it done in every age, and in the case of "Mormonism," it has done so supremely well.

The Scriptures which declare that "In the last days the very elect shall be deceived" and "No man knoweth the hour of his coming," also "He shall come when the world least expects him," have a peculiar application to our own generation. There can be little doubt that he who leaps the modern hurdles and temptations pitted against his faith, will be as thoroughly purified as were those who weathered the storm of the severest persecutions in the days that are gone.—*The Scratch*, March, 1930, page 46.

ILLUSTRATED LECTURES

ELDER WESLEY D. AMOTT

AS OUTLINED in the district conference program for this spring, illustrated lectures have been held in each district throughout the British Mission during the week preceding conference. The first lecture was given in West Hartlepool, Newcastle District, on February 23rd, and the last took place in Glasgow, Scottish

District, just prior to the conference which was held on Sunday, June 8th.

This year, rather than giving a series of lectures in each district, all efforts were concentrated on one lecture, and the conference advertising included its announcement. These lectures have been based upon the progress of the Latter-day Saints, and scenes have been shown of their accomplishments, and the natural beauties of the country surrounding their communities, particularly Southern Utah, have been exhibited.

Most of the lectures were well attended. Some of the district gatherings consisted mostly of non-members; and in the other districts, good portions of the audiences were non-"Mormons." Many of those who had heard nothing of the Latter-day Saints congratulated them upon their industry and the scenic wonders of Southern Utah after seeing the lecture. All were well pleased, and those visiting for the first time expressed their appreciation for what they had heard and seen. After the lecture given at Blackburn, Liverpool District, a gentleman introduced himself as a class leader of a local church, and said he was glad to learn of the true status of the "Mormons", and that the state of Utah was not a wild frontier territory. After one of the other lectures, a gentleman who had traveled extensively in eastern United States and Canada, said that he had never seen such wonderful natural beauty before in all his traveling as he had seen that night. These are but two of the many expressions of gratitude and praise evidenced. Newspaper reporters were present at some of the meetings and gave very favourable comments on the exhibition in the columns of their papers.

At the conclusion of the meetings, the missionaries conversed with the visitors, explaining to them some of the principles of the Gospel. Many Books of Mormon and pamphlets were distributed to those seeking after truth. A field for greater work has been opened by this means, for people will listen to such a lecture when they would refuse to attend a Sunday service. However, many strangers attending the lectures were present at conference meetings. No disturbances of any kind were experienced during the lantern-slide lectures.

The lectures this spring have been highly successful. The value of this method of acquainting people with the truths of "Mormonism" cannot be over-estimated. It is a modern way of teaching, and it is only proper that it should be employed in spreading the Gospel. It is serving as an excellent method of dispelling the prejudices which have so filled the hearts of so many people. The more it is employed, the greater will be the friendly attitude toward the Latter-day Saints.

"ALL things shall be done by common consent in the church, by much prayer and faith."—DOCTRINE AND COVENANTS 26: 2.

THE MISSIONARY SPEAKS

PHYSICAL FITNESS

THE missionaries of the Hull, Nottingham, Leeds and Sheffield Districts met in Graves Park, Sheffield, on July 4th, in celebration of Independence Day. At the baseball games which were played, a fair group of spectators were present, including some newspaper representatives, who afterwards gave very commendable reports in their papers. Sportsmen and spectators alike were impressed by the physical fitness evidenced in the Elders, and that it should constitute part of religious belief. One enthusiast wrote an open letter which appeared in the *Daily Independent*, and which reads in part: "As an interested spectator of the baseball match by the 'Mormons' last Friday evening in Graves Park, may I say how pleased I was to notice that amongst the forty or more young fellows who were playing, I did not see a single pipe or cigarette. . . . What an example for our young men in Sheffield, many of whom cannot wait until they get out of the church porch before they light up." As a result of these games as well, an invitation was extended us to teach the game of baseball to the coach and students of the LaSalle College, a Catholic institution. Elders Acomb, Dixon and I filled the appointment.

PRESIDENT THERALD N. JENSEN, Sheffield District.

STORMS OF LIFE

DURING the past few months, the world has experienced great storms, floods, tornadoes, cyclones and earthquakes exceeding in violence and destruction those in past history. Great loss of life and damage to property have accompanied these terrifying and ravaging forces. As a result, steps have been and are being taken to strengthen weak points, and to remove from places where recurrences are likely to take place. Especially has fear been aroused over the loss of earthly possessions. But many of these efforts for protection have been exerted after the damage has been done—when it is too late. But a great lesson in precaution and preparedness may be taken from this.

If such great zeal is exhibited to safeguard against the forces of nature, why should it not be equally vital that all mankind should prepare against the powers of evil? Satan has subtle and treacherous methods of alluring mankind to destruction, such as pleasure, sin, laziness, covetousness, thus drowning good thoughts in the sea of vice. Preparations for fighting sin and evil are usually too slow. To obtain a Christ-like character—to become perfect—is the greatest battle in life. The power of God is greater than the forces of sin, and though the Gospel is the power of God unto salvation, it comes only to those who have faith in it and who are willing to abide in its righteous laws.

ELDER HECTOR P. SADLER.

QUESTIONS FROM THE FIELD

Are the references to Elias and Elijah in the Book of Doctrine and Covenants to one or several persons?

Two persons under the name Elijah or Elias are referred to in the revelations to Joseph Smith.

First, Elijah, the Prophet, who was succeeded by Elisha. It is promised in Section 2: 1 that he shall restore the Priesthood necessary for holy labour in behalf of the dead; in Section 27: 9, his ultimate return to the earth is foretold; and in Section 110: 13-16, the appearance of Elijah in fulfilment of the promise made in Section 2, is related.

Second, Elias, another prophet, of whom little is known, but who appears to have lived in the Abrahamic dispensation, since he holds the keys of "the gospel of Abraham." His ultimate return to earth is mentioned in Section 27: 6-7; his appearance and the commitment of his keys are described in Section 110: 12; and in Section 77: 14, a prophecy concerning him in the Book of Revelations is explained.

The Prophet Joseph Smith has made clear the distinction between the missions of Elias and Elijah. Those who are called, as was John the Baptist, to go before a great work, as preparatory agents, have the spirit, power and calling of Elias, while those who are the fulfillers of such preparatory work, come with the spirit, power and calling of Elijah. "The spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias, or the Priesthood that Aaron was ordained unto—the spirit, power and calling of Elijah is, that ye have power to hold the key of the revelation, ordinances, oracles, powers, and endowments of the fulness of the Melchisedek Priesthood."

Elias and Elijah are variations of the same original name. This has led to much confusion, especially in other than English languages, where the same names are used for both prophets. Even in English the translators have not always followed the same policy of translation throughout. Any reading concerning these characters must therefore be done carefully with the above distinctions in mind. Particularly, the prophets, themselves, should not be confused, with those who have had the callings of these ancient labourers for righteousness.

FROM THE MISSION FIELD

Transfers: On July 11th, Elder Milton D. Cushing was transferred from the Nottingham to the Birmingham District.

Releases and Departures: Clyde L. Thomas—Hull and Norwich Districts—who was honourably released on June 22nd, sailed for his home in America from Southampton on June 27th, aboard the *President Harding*.

Doings in the Districts: Birmingham—At a baptismal service held in the Handsworth Chapel on July 5th, one person was baptized by Elder Wesley D. Amott and was confirmed by Mission President A. William Lund.

Two persons were baptized by Elders Joseph A. Checketts and Junius E. Driggs at a baptismal service held in the Handsworth Chapel on July 19th. They were confirmed members of the Church by Elders Joseph A. Checketts and Wesley D. Amott.

Liverpool—In recognition of Independence Day, the missionaries of the Liverpool and Manchester Districts met in Preston on July 4th. Places of historical interest connected with Church beginnings in England were visited. At a baseball game in the afternoon, about two hundred spectators were present.

On Saturday, July 12th, the union meeting of the northern section of the Liverpool District was held at Blackburn. After instructions had been imparted to the various departments, the Relief Societies of the section presented a delightful program.

ADVICE TO A FRIEND

LET not vain pride beguile your soul
 With vicious boasts of hate ;
 For thought brings with it measured toll,
 Which governs every fate.

The man who spurns eternal laws
 That operate within,
 Will find his make-up full of flaws,
 His life besmeared with sin.

God's wisdom speaks to clarify
 The purpose of our being ;
 To heed it not—we crucify
 And blind our powers for seeing.

The silent impulse given sway
 Will make life all we cherish :
 The clouds of night will pass away,
 Our omens ill will perish.

GEORGE E. GIBBY.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

CONTENTS

Economic Aspects of L. D. S. Achievements... ..	545	Hurdles in Religion	555
After One Hundred Years—1830-1930	548	Illustrated Lectures	556
Poetry: Centennial Year	551	The Missionary Speaks	558
Editorial: Endurance	552	Questions From the Field	559
June and July, 1830	553	From the Mission Field	559
		Poetry:	
		Advice to a Friend	560

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